

the Alliance Weekly

PACIFIC SCHOOL
OCTOBER 24, 1956

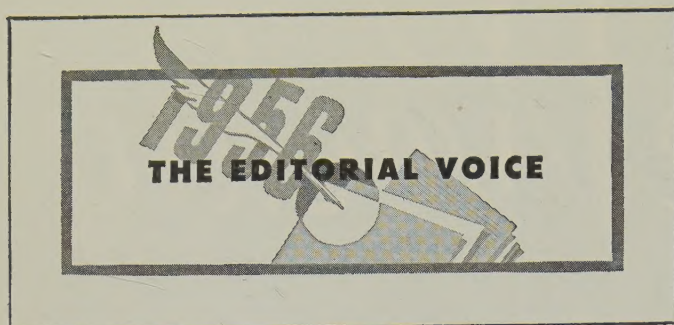


HARRINGTON

A GUARD AT TIMBUKTU, AFRICA

In this issue

HOW SMART CAN YOU GET? By Guy A. Bucher
HAZARDS OF MISSIONARY AIR TRANSPORT . . . By Edward W. Ulrich



THE NEW BIRTH IS A MYSTERY

Several months ago (May 30) I wrote here of the need of the inner witness and pointed out that the lack of it is producing a strain of feeble Christians, weak, half-hearted and pitifully unsure of themselves.

A reader wrote to say in effect that she agreed with me fully and wanted very much to experience the inner witness but did not know how to proceed. She ended her letter with the request that I write something that would make the whole thing clear to her and others.

Much as I should like to comply with this request I am, of course, unable to do so. Indeed the very notion that the things of God can be reduced to a formula is back of many of our spiritual failures. Christian workers, in their eager desire to get the seeker "through," will, it seems, stop at nothing. They try to induce faith by baiting the seeker with Bible texts, all the while smiling and "helping" by voice and gesture. The whole performance, while undoubtedly well intentioned, acts as a powerful suggestion to raise expectation and predispose the seeker's mind to accept whatever the worker desires that it should. Then follows a series of questions and answers, the questions carefully put in such a way as to suggest the answers, ending usually with the familiar "Well, if He doesn't cast you out, what does He do?" Of course there is only one answer to that question and the bewildered seeker gives it, "Why, He takes me in." This brings on a burst of Amens, along with a deal of backslapping and handshaking, and another convert has been made. That such a convert lacks inward assurance is not surprising.

About the intimate workings of the Holy Spirit in the human heart there is a highly personal relationship in which no third person can share. The sacred work of redemption was wrought in darkness. No strange eye could see what was taking place when the sins of the world entered the holy soul of Christ that He might die under their weight and thus "make his soul an offering for sin" (Isa. 53:10; 2 Cor. 5:21; Matt. 27:45).

That there is a deep mystery about the new birth is plainly stated by our Lord. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel,

and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:8-12). It is bordering on the irreverent to suggest that this sovereign work of the Spirit can be induced at the will of a personal worker by means of a textual recipe. The moment this is attempted the Spirit withholds His illumination and leaves the worker and the seeker to their own designs. And the tragic consequences are all about us.

All any Christian worker can do is to point the inquirer to the Lamb of God that taketh away the sin of the world. That was all John the Baptist did. He did not attempt to create faith in any of his hearers. The Spirit alone can open the heart, as John well knew. It is our task to arrest the sinner's attention, give him the message of the cross, urge him to receive it and meet its conditions. After that the seeker is on his own. The individual is out of the hands of instructors and helpers and in the hands of the God with whom he has to do.

It is fear of falling into the hands of God that makes us so eager to get things reduced to a formula. We feel that if we can learn the "secret" of salvation or the "steps" into the blessed life we can control our future and (though we would not admit it) control God Himself to a large degree. This saves face and preserves our self-confidence, but it also mutes the voice of power in the gospel and weakens the operations of God in the soul. Only the despairing heart can know the inward witness.

In the final analysis no one can lead another to God. All he can do is to lead the inquirer to the door of the kingdom and urge him onward. Between God and the returning soul there is a zone of obscurity through which he cannot see. It is the light that no man can approach unto and past which no one can go on his feet or by means of reason or theological knowledge. There faith must make its leap of pure trust into the arms of God crying with Job, "Though he slay me, yet will I trust in him," or with Newton, "O Lord, I trust in Thee completely, and if I go to hell I'll go down standing on Thy Word."

It is this utter desperation that brings the witness and yet I cannot tell anyone how to reach such a state. All I can do is to urge everyone to repent and believe on Jesus Christ. If the repentance is genuine and the faith real, all human confidence will come crashing down and the humbled soul will be forced to make its leap of faith alone.

The reader that cannot find his way from here in all probability still impenitent. And let him beware of seeking cheap comfort from a text jockey who will cry "Peace, peace," when there is no peace. He had better by far take his Bible and retire to the secret place to seek God alone. If there's hope for him he'll find it there. But he'll find it nowhere else.

always necessary that the children of this age
wiser for their generation than the children of light?

How Smart Can You Get?

By REV. G. A. BUCHER

E are better acquainted with the
ative angle of this proposition,
essed in the inelegant query,
w dumb can you get?" There
be foundation for this impolite
uncharitable question, but there
ttle of encouragement in it. To
uate that our intellectual proc-
s are functioning in low gear
nly to remind us of something
suspect ourselves. To inform us
we have inherent possibilities
paring to undreamed-of heights
ld be of greater value.

ly if it may be shown that this
nistic expectation has a reason-
basis in Scripture will it merit
ous consideration. To lead the
ty traveler toward inviting pools
h are mere mirages painted by
heat waves of the desert does
render him any service. So we
to found our thesis on charac-
living in the pages of the Bible
became "smarter" than their
umstances would ever have war-
ed.

ne first example may surprise
but do not dismiss him with-
a fair examination of his case.
he budding theologues who en-
in heated discussion in the cor-
s of the Bible institutes as they
apt to "reconcile the irreconcil-
" I suggest that they try solv-
ome of the problems concerning
prophet Balaam. Balaam was
Gentile from the unidentified
ountains of the east," but few of
multitudes of Israel's hosts seem
ave enjoyed such intimate con-
with the unseen world as did he.
record amazes us as it relates
readily he established communi-
n with the Lord. Balaam was
ubtly a Fundamentalist, with

a clear idea of the necessity of blood
atonement as the only basis of access
to God. On three separate occasions
he built seven altars, offering a bul-
lock and a ram on each as he sought
important interviews with the Most
High. Most astonishing are the re-
sults of those times he met with God.
We are accustomed to think of
Balaam in the light of the fatal moral
quirk which ruined his record and
we are apt to forget the heights to
which he rose as a prophet.

It is from Balaam we learn that
Israel "shall dwell alone, and shall
not be reckoned among the nations"
(Num. 23:9). Many a funeral ser-
mon has owed its inspiration to
Balaam, as the preacher has ex-
pounded the text: "Let me die the
death of the righteous, and let my
last end be like his!" Many a Chris-
tian has borrowed the prophet's
phrase to express his rejoicing in
the triumphs of the gospel, "What
hath God wrought!" How often has
his sublime declaration of the im-
mutability of God's character en-
couraged the believer to go on trust-
ing in the midst of trial: "God is not
a man, that he should lie; neither
the son of man, that he should re-
pent: hath he said, and shall he not
do it? or hath he spoken, and shall
he not make it good?" Then most
notably the eye of this mysterious
Gentile seer penetrated the future
with a clarity hitherto unequaled,



*Rev. Guy A. Bucher, missionary on fur-
lough from Chile, South America, has a
refreshing concept of what Christians ought
to expect in the way of illuminated insight.
A keen desire for such union with God
as will result in more than ordinary vision
should be manifest among us more often.*

so as to envision the majestic figure
of Messiah Himself: "I shall see
him, but not now: I shall behold
him, but not nigh: there shall come
a Star out of Jacob, and a Sceptre
shall rise out of Israel . . . Out of
Jacob shall come he that shall have
dominion" (Num. 24:17, 19).

If some of us could experience
such lofty inspiration and have the
results recorded as were these, we
would be willing to consider it a
satisfactory life's work. If at this
point Balaam had had sense enough
to go home and mind his own busi-
ness there is ground to believe that
he would have gone down in his-
tory in a different light. But a
wicked moral twist in his character
wrecked him. Balaam was deter-
mined to attain reputation and
wealth at any cost, a frame of mind
not unknown in the modern eccle-
siastical world. After his dismissal
in disgust by Balak, apparently
the prophet returned, lured by
the prospect of "easy money," and
showed the Moabite king how he
might corrupt a people who could
not otherwise be cursed. So while
Balaam remains as a surprising ex-
ample of illumination, his portrait
is hung in the rogues' gallery of
sacred history.

Our next proof case showing "how
smart" a soul in contact with heaven
can get presents fewer problems.
Daniel and his companions came on
the scene in one of the darkest
periods of Israel's history. When
out of the wreckage of the Jewish
monarchy these young men were
carried to Babylon, their future was
indeed dark. Yet as inspiration
streamed down from the other world,
they were amazingly equipped, not

only to survive but to forge to the front in the treacherous atmosphere of the court. "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams . . . And . . . the king . . . found them ten times better than all the magicians and enchanters that were in all his realm" (Dan. 1:17, 20 A.S.V.).

In the most successful lives come moments of supreme crisis. The troubled spirit of the haughty monarch, intent on recovering the fugitive dream, created for Daniel and his companions a situation of extreme peril. The leading "scientists" of the empire failed dismally to shed any light on the king's matter, and the captive Jews were counted in their number. Unless a rapid solution were found they would perish along with the other members of this learned caste.

As we think about our theme let us notice that the problem facing these young men was primarily intellectual. There was something they needed most urgently to know and which they never would know unless they received supernatural help. How smart did they get? We know the answer: "smart" enough to escape from their dilemma. But for us it is important to learn the secret of their success. We read that

The Subscription Campaign

Next to the preaching of the Word the printed page is probably the most valuable means of promoting the gospel. It would be impossible to count all those persons who were brought to a knowledge of salvation through Christ or led into a life of spiritual victory and power by means of books, tracts and periodicals.

For sixty-nine years THE ALLIANCE WEEKLY has been devoted to this ministry. The Subscription Campaign (which runs through December 2) is an opportunity to enlarge it by increasing our circulation. You can help by adding another subscription to your list this year.

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"Daniel went to his house, and made the thing known to . . . his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon" (2:17 A.S.V.). Here was one prayer meeting when no one fell asleep on his knees.

It is important to note that the prayer began at zero. If the young Jews had had some idea of the right answer they might have been tempted to scratch their heads rather than bend their knees. But there was nothing left for them other than to cast themselves on the mercy of God. There is a real point here. A person may be standing in his own light as he seeks divine guidance and illumination. "A little knowledge is dangerous." If we really want God to speak to us, it would be better to wait before Him as though we knew nothing. Remember that Christ was crucified at "the place of a skull," a human head without brains. This may be God's estimate of man's wisdom in spiritual things. The answer that Daniel received was entirely from God; it was not a mixture of Jewish ingenuity and divine inspiration. Certainly it came with a scope and a significance beyond the young Hebrew's wildest dreams.

How smart can you get? The Old Testament affords many examples, perhaps as striking as these we have cited, of individuals who ascended to heights of understanding far be-

yond their natural capabilities. Do the New Testament offer us anything as encouraging? As we would suppose, the basis for such optimistic expectation is widened even further. Out of an abundance of material we shall refer to an interesting fact connected with the closing days of our Lord's earthly ministry. The two disciples walking with Jesus on the road to Emmaus had their eyes *opened*, "and they knew Him" (Luke 24:31). Moments after their departure these disciples referred joyfully to the way in which Jesus "*opened*" to them the Scriptures. Then as the Lord appeared to a group of disciples, the record tells that He "*opened* . . . their understanding, that they might understand the scriptures" (verse 45). In the original the same compound word is used in each of these cases: *anoigo*, "to open," with the prefix *dia*, "to open wide."

The door of our understanding has been opened, but are we sure it is *wide open*? Is it always necessary that the children of this age be wiser for their generation than the children of light? Would this be true if Christians were not merely awake, but *wide awake*? Doubtless we have all sought divine illumination, but has it ever been with the urgency and fervor of the Hebrew youths confronted by death? We, in truth, as smart as we can



The Lord Will Give Glory

"The Lord will give grace and glory" (Psa. 84:11). The word "glory" is very difficult to define, but there is something in the spiritual consciousness of the quickened Christian that interprets it. It is the overflow of grace, the wine of the foretaste of heaven; it is a gift from the throne and an inspiration from the heart of God which we may have and in which we may live. "The glory which thou gavest me, I have given them," the Master prayed for us. Let us take it and live it. David used to say, "Awake up, O glory." Ask God to wake up your glory and enable you to mount with wings as eagles, to dwell high and sit with Christ in heavenly places.—A. B. SIMPSON

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Last Day Perils

By REV. R. R. WALKER

THE picture portrayed in the third chapter of Second Timothy, which has been called by Dean Alford "a prophetic announcement," is a bright one by any means, but a true servant of Christ is intent on knowing the truth whether the outlook be bright or dark. It is sufficient for him to know that God has spoken. He believes that "all scripture is given by inspiration of God, and is profitable." Such was the case with Timothy whom Paul addresses in this same letter as "my dearly beloved son."

As a son with the father, Timothy is to share in "the abundance of revelations" which God in His mercy had vouchsafed to Paul. And so, Paul wrote: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2:2). Thus the truth has been preserved through the centuries and handed down to us until we of the present generation find ourselves in possession of a truth which is "more to be desired than gold, yea, than much fine gold: sweeter also than honey and honeycomb" (Psa. 19:10).

We quote Alford: "The period referred to here is, from all New Testament analogy (cf. 2 Pet. 3:3; 1 Th. 5:18), that immediately preceding the coming of the Lord. That day and hour being hidden from men and even from the Son Himself" (Mark 13:32), the Spirit of prophecy, which is the Spirit of the Lord, did not reveal to the apostles their place in the ages of time. They, and the subsequent generations of the church, were kept waiting for it, and the most part wrote and spoke

of it as soon to appear, not without many and sufficient hints furnished by the Spirit of an interval, and that no short one, first to elapse. In this place these last days are set before Timotheus as being on their way, and indeed their premonitory symptoms already appearing. The discovery which the lapse of centuries and the ways of providence have made to us misleads none but unfaithful servants; while the only modification in the understanding of the premonitory symptoms is that for us He with whom a thousand years is as one day has spread them, without changing their substance or their truth, over many centuries."

The foregoing, written nearly a century ago, is sobering and illuminating, as contrasted with some writings which are largely speculative, having a tendency to "minister questions, rather than godly edifying."

In teaching prophecy it is well for one to proceed cautiously and with "unshod feet." It is possible even for the choicest of God's servants

to err here. Just prior to the close of the last century a highly gifted and much loved Bible scholar in a public address made a statement which, no doubt, he fain would have recalled in later years. He predicted that the Lord would return about the year 1915. Fortunately (so far as the writer knows), that address never appeared in print.

The perils connected with the last days herein set forth are of a spiritual nature, which immediately reminds us of chapter 6 of Ephesians where we are told that "we wrestle not against flesh and blood." Physical perils are multiplying on every hand, but our Lord said: "Fear not them which kill the body" (Matt. 10:28). In Romans 8 we are said to be accounted as sheep for the slaughter, but "in all these things we are more than conquerors through him that loved us" (verses 36, 37).

How such precious Scripture portions must have heartened the martyrs of the Reformation period when "wives would take their stand at their husband's stake, and while he was enduring the fire they would whisper words of solace or sing psalms to cheer him. . . . Young maidens would lie down in their living graves as if they were entering into their chamber of nightly sleep, or go forth to the scaffold and the fire dressed in their best apparel as if they were going to their marriage."

The first peril mentioned in our chapter is that "men shall be lovers of their own selves." The next is like unto it, they shall be "covetous" (literally, money lovers): "Ye have heaped treasure together for the last days" (James 5:3). As we



Sinners Pardoned For Christ's Sake

By Edward Payson

God alone can extinguish the flame of self-love within us; He alone can destroy the old natural man and raise up within the heart that mystical life, by which "I live; yet not I, but Christ liveth in me." But to this end we must give ourselves up to His dealings without reserve.

Now, it may seem paradoxical to say that no man living enjoys such perfect liberty as those who are thus absolutely led by the Spirit of God. Halfhearted Christians scarce know what freedom means. Every occasion of sin betrays them, every temptation overwhelms them, human respect enthralls them; that is scarce liberty when a man leaves the good he fain would do for the evil he would shun.

The only liberty is where God has sole possession of the heart. The more a man is led by the Spirit of God, the more he is raised to that true liberty which is God's.—JEAN NICOLAS GROU.

read that they shall be "boasters, proud, . . . disobedient to parents, . . . without natural affection," and view existing conditions, it is not difficult to see that the "premonitory symptoms" are becoming more pronounced.

But the fact that, as to character, men shall be as herein described does not in itself constitute the greatest peril of the last days, for the human race has been corrupt ever since "God . . . gave them up" (Rom. 1:24) and "suffered all nations to walk in their own ways" (Acts 14:16). No, the most dire peril is stated in verse 5. It is that such characters have "a form of godliness" and therefore are able to resist the truth as Jannes and Jambres withstood Moses in Egypt. The two Egyptian magicians did not oppose Moses by force or violence but by *imitation*. This is the peril which is becoming alarmingly great. The counterfeiter is apprehended with greater difficulty than the modern bandit. Satan is more to be feared as "an angel of light" than as "a roaring lion." His first appearance in the former guise was when he beguiled Eve and by a master stroke effected the ruin of the entire human race!

But counterfeit money need not deceive those who have the genuine. The spurious coin is detected by its false ring and the genuine is known by its true ring. It is the same with the false and true faiths. So the apostle writes to Timothy in verse 10: "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity,

patience." Paul had the true ring, not only in his doctrine but also in his manner of life.

Timothy was enjoined to *continue* in the things which he had learned and be comforted by the fact of his godly heritage and a thorough knowledge of the Holy Scriptures which had been imparted to him in his early childhood. He was given no directions as to how he was to deal with this particular class of opponents, nor encouraged to believe that he would be able to bring them to nought. On the contrary, he was to "turn away" from them and was told that they would "wax worse and worse." He was therefore to have neither fellowship nor contention with them. There is a type of opposition which is too subtle to be encountered openly. If one wrestles with a chimney sweep he gets smeared, and if he embraces him the effect is the same. Moses did not openly attempt to frustrate Jannes and Jambres, but left them in the hands of the Lord and continued to carry on in the task which God had appointed him. This evidently is what Paul expected Timothy to do, at the same time reminding him that he was to suffer persecution. And how well we know that this is the lot of every true follower of Christ (verse 12)!

But how wonderfully comforting is verse 9: "But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was" (see Ex. 8:18; 9:11). It is written: "God shall bring every work into judgment." God's own need but to wait. ♦ ♦ ♦

It was highly proper that the exemplified benevolence, humility, other graces which Christ displayed in condescending to obey, suffering to die in our stead should receive from His righteous Father a suitable reward; and that God should manifest in a signal and illustrious manner His approbation of such unequalled goodness to all His intelligent creatures.

But the Son of God neither needed nor could receive any reward for Himself; for He is the brightness of the Father's glory and the express image of His person and possesses in the highest degree all possible perfection, glory and felicity. Still, therefore, it was necessary that Christ should be rewarded, and since He needed no reward for Himself, the Father was pleased in the covenant of redemption to promise Him what would be to His benevolent Father the greatest of all rewards. He promised Him that if He would make His soul an offering for sin, He should have a seed and peace to serve Him; and that all spiritual seed, all His chosen people, who were given Him by the Father, should, for His sake and as a reward of His obedience, suffering and death, be saved from the guilt and power of sin, be adopted as the children of God, made joint heirs with Christ of the heavenly inheritance and receive, through Him, everything necessary to purify and qualify them for its enjoyment.

Thus God bestows everlasting life, glory and felicity on guilty rebels merely for the sake of Christ and with a view to convince all intelligent beings that He is infinitely well pleased with the holy benevolence which His Son displayed when He consented to die in their stead.



It is right for you, young man, to enjoy yourself with the spoils of all literature; but he who would make himself the favorite of a bad book simply becomes it contains a few beautiful passages might as well caress the hand of an assassin because of the jewelry which sparkles on his fingers.—JOSEPH PARKER



DAVID R. ENLOW, Editor

AT HOME

Set World-wide Bible Reading observance: Theme for the 1956 World-wide Bible Reading observance to be held from Thanksgiving to Christmas will be "The Bible Speaks Today." This was announced by the American Bible Society, sponsor of the observance, now in its thirteenth year. Climax of the observance is Universal Bible Sunday, a tradition in this country since 1904, which falls on December 9.

United Church launches mission to Canada: Rev. Alan Walker, Methodist evangelist from Australia, told the General Council of the United Church of Canada at Windsor, Ont., that the Christian church is using a "single-furrow plow mentality" in a tractor age. "The church today has not learned to live in a modern society," Mr. Walker said. "The man of power today is not the king or baron, not the capitalist, but the editor of great newspapers, the director of films and the controllers of radio and TV programs. These are the men whose fingers fashion the thinking and feeling of people. Yet, it is at these centers of influence that the church is so weak." Mr. Walker spoke at a session launching a mission to be conducted in over one hundred centers.

Pittsburgh Presbyterians plan Church of All Nations: An interracial Church of All Nations, the first in this area, is being planned by the Pittsburgh Presbytery of the Presbyterian Church in the U.S.A. It will be designed to serve people of varied national backgrounds who live in the densely populated Soho and Terrace Village areas, the latter a government housing project. These include American whites and Negroes, along with many of Polish, Russian, Greek, Lithuanian and Italian extraction. In charge of the project will be Rev. George D. Little, who recently returned to this country from a two-year ministry in the Thames dock area of London, England.

ABROAD

Plan permanent Asian Baptist Youth Conference: Formation of a permanent Asian Baptist Youth Fellowship was voted by the First Asian Baptist Youth Conference in Hong Kong. The one hundred young men and women from twelve nations also voted to send a delegation to the 1958 World Baptist Youth Conference in Toronto, Canada. In another action they resolved to convene the Asian Youth Conference every five years.

Communist paper switches stand on church membership: East Germany's official Communist organ told readers that a church member could join the party. The publication also said, in another deviation from Communist policy, that Christian workers were welcome in the party. The paper added that the "Socialist workers' movement" and "upright Christendom" have quite a few social, ethical and moral points of contact.

PEOPLE

British theologian heads World Methodist Council: Dr. Harold Roberts, of England, was elected president of the World Methodist Council at its conference at Lake Junaluska, N. C. He succeeds Bishop Ivan Lee Holt, of St. Louis, Mo. Dr. Roberts, president-designate of the British Methodist Church, is principal of Richmond College and dean of the faculty of theology at the University of London.

Form Swiss Evangelical youth group: Otto Baumann, of Zurich, was elected president of a new Evangelical Christian Association of Young Swiss Citizens founded in Zurich, Switzerland. The organization comprises young men and women aged sixteen to twenty-five interested in "examining current political, economic, social and cultural problems from the Christian point of view."

PEOPLE SAY

Dr. Franklin Clark Fry, of New York, president of the United Lutheran Church in America: "The witness of Christians in and through their daily work is the most effective kind. Wise churchmen are ready and eager to listen to laymen who apply their religion in their professions and jobs. Thoughtful and sincere Christians who have reliable knowledge of the special pitfalls and opportunities in each line of employment are at a premium."

THE PRESS

Laymen want ministers happy: The typical parishioner in Los Angeles wants his minister to be happy, dedicated, friendly, up-to-date, well educated, sympathetic and a good preacher—in that order. This, at least, was indicated in a casual survey of laymen of various denominations conducted by Religious Editor Omar Garrison of the *Mirror-News*. He queried twenty-five laymen, aged fourteen to seventy-two and equally divided between men and women. All of them, Mr. Garrison found, said that "what a minister is, is more important than what he knows or what he says."

Dublin Library houses precious Biblical manuscripts: Some of the oldest and most precious Biblical manuscripts in the world are housed in a library establishment in Dublin by Sir Alfred Chester Beatty, New York-born British mining magnate who now has his home in Dublin. Most widely known of the library's contents is a series of Biblical papyri which are of the highest importance for Biblical studies.

Greetings from Cambodian Young People



ROBERT E. CUTBIRTH, Editor

A Bad Man and a Good Man

—and both of them saved!

By BILL MENZIES

Jerry McAuley was a bad man. He was a river-thief, a blasphemer, a drunkard, an outcast, and finally a convict. In his cell in Sing Sing prison one night, Jerry McAuley turned to God; he confessed his sins, trusted in Jesus Christ for salvation, and was transformed in an instant. Later he became a missionary to New York's water-front derelicts. Only the Lord Jesus could have helped a man like Jerry McAuley.

John Wesley was a good man. He had the advantage of a fine home. His mother taught the children to read the Bible and to pray. His father, grandfather, and great-grandfather had all been ministers. He attended church faithfully—and he was proud that he was “better” than most folks. He prayed, read his Bible regularly, and even started prayer meetings while a student in college. He was ordained to the ministry and became a missionary to the American Indians. John Wesley was a good man, but he had never been born again, even with all his goodness. There was an empty place in his life—he was “looking for something.” One night, in England, he found what his heart had been craving for. “I felt I did trust in Christ alone for salvation; and an assurance was given me that He had taken away my sins, even *mine*, and saved *me* from the law of sin and death.” He had found that “good” people need to experience the new birth spoken of in the third chapter of John, just as well as “bad” people.—*Christ's Ambassadors Herald.*

Greetings to our Christian friends everywhere! We wish to give you news from our village of Kabal Chuor. As a young people's group we are endeavoring to follow the Lord at all times every day. On Sundays we help Mrs. Thompson or our pastor call the children together for children's meeting. One of us helps keep them quiet during the service.

At nine o'clock we attend the worship service and sing as a choir. Then at one o'clock in the afternoon we have our young people's meeting. There are only nine of us but we have organized and elected a president, a secretary and a treasurer, and we enjoy leading our own meetings. Sometimes we write letters to other groups of young people in Cambodia. Some of us have won Bibles as prizes for memorizing Scripture portions. Our hymnbooks were earned by faithful attendance.

After our meeting we often accompany Mr. Thompson and our pastor to other villages where we

sing, testify and pass out tracts. Our faith grows stronger as we serve the Lord. Sometimes at night we sing and give our testimonies over the public-address system to large crowds of our fellow countrymen. Please pray that as they listen they will be convicted of sin and will come to know the Lord Jesus too.

We are looking forward to attending a youth conference in our capital city of Pnom Penh where we will study the Bible for three weeks, learn to sing new hymns and be refreshed in our souls. As we meet the many other Christian young people we are encouraged because we know that we are not the only ones who are enduring persecution and ridicule for our faith.

May the Lord bless you young people in America as He is blessing us. Please pray that we will keep our lights shining and bright in our village and everywhere we go. Some day we will meet you in heaven!—*Translated by Mrs. C. E. Thompson, Kratie, Cambodia.*

C. E. THOMPSON



*The youth fellowship
at Kabal Chuor,
Cambodia*



How a Breakdown Altered Our Itinerary

by REV. KARL H. KOSE, *India*

Paul and Silas "assayed to go into Bithynia: but the Spirit suffered them not." Seemingly fruitful territory was closed to the preaching of the gospel and Paul was directed to bypass it in order to sow in better soil. The harvest lay in unexpected places.

Due to the scarcity of national workers as well as missionaries, there are many villages in India which have received no Christian witness. We are constantly confronted with the question: In which places should we first sow the seed? Our prayer is that we shall be guided to the places where the Word will be received joyfully and where men will readily believe in Christ. We want to sow in soil prepared for the Seed that it may bring forth fruit, "some thirtyfold, some sixty, and some an hundred." The Lord sometimes takes us to these places in unexpected ways.

During a period of a week when two Christian laymen from Ahmedabad were with us to help in district preaching, it was our desire to reach at least thirty villages with the gospel message. The first day we spent about an hour in each of six villages, singing, preaching, and telling Scripture portions. That night we returned to Dhandhuka praising the Lord for opening the door of opportunity in each place. We prayed earnestly that fruit would be realized from the efforts.

The second day we set out in a different direction, visiting villages which had not had the Christian witness for several years. There was

practically no response in the first village. Only a few men and children lingered long enough to listen to the whole service. No one appeared for the women's meeting. No one bought any Scriptures.

Somewhat heavyhearted we went to the next place. Here the chief of the village offered the town square for a meeting and called the people together. They listened quietly as the message of Jesus was presented. Scriptures were sold in abundance. Joyfully we started toward the next village, praising God and looking to Him for other such favorable responses to the gospel message.

The road to the village we planned to visit next was close by the sea and the ground over which we were traveling was still wet from the recent full tide. Salt was beginning to dry into crusts upon it. People in this area can barely eke out a living by pasturing their cattle on the sparse grass.

Due to the rough terrain it was necessary to shift gears often. Suddenly the middle gear failed to function. The shifting lever would go into position properly, but the gears failed to connect. For a short distance it was possible to drive in low and high gears, but soon these too began to slip and only the reverse gear would work. Knowing it would be extremely difficult to travel twenty-four miles back to Dhandhuka in reverse gear, we tried to determine what had slipped. But the longer we worked, the more the cogs and wheels got out of position until we gave up trying.

The eight of us shoved the jeep to a small village off our road and there we ate our noon lunches. After we had prayed, Obed and I started walking toward the nearest bus stop, six miles away. We missed the only bus which would have taken us to the railway line in time to catch a train to Dhandhuka that evening. We caught the bus on its return trip and traveled to another village expecting to spend the night and take the first bus from there to Dhandhuka in the morning.

Through the kindness of a wealthy, educated *thakor* (village chief) we were given transportation to Dhandhuka that same night in his private car. Immediately we began making

plans to get the jeep and its occupants back to Dhandhuka, but it was not until the second night that we were able to get a truck to tow the jeep over that dusty road.

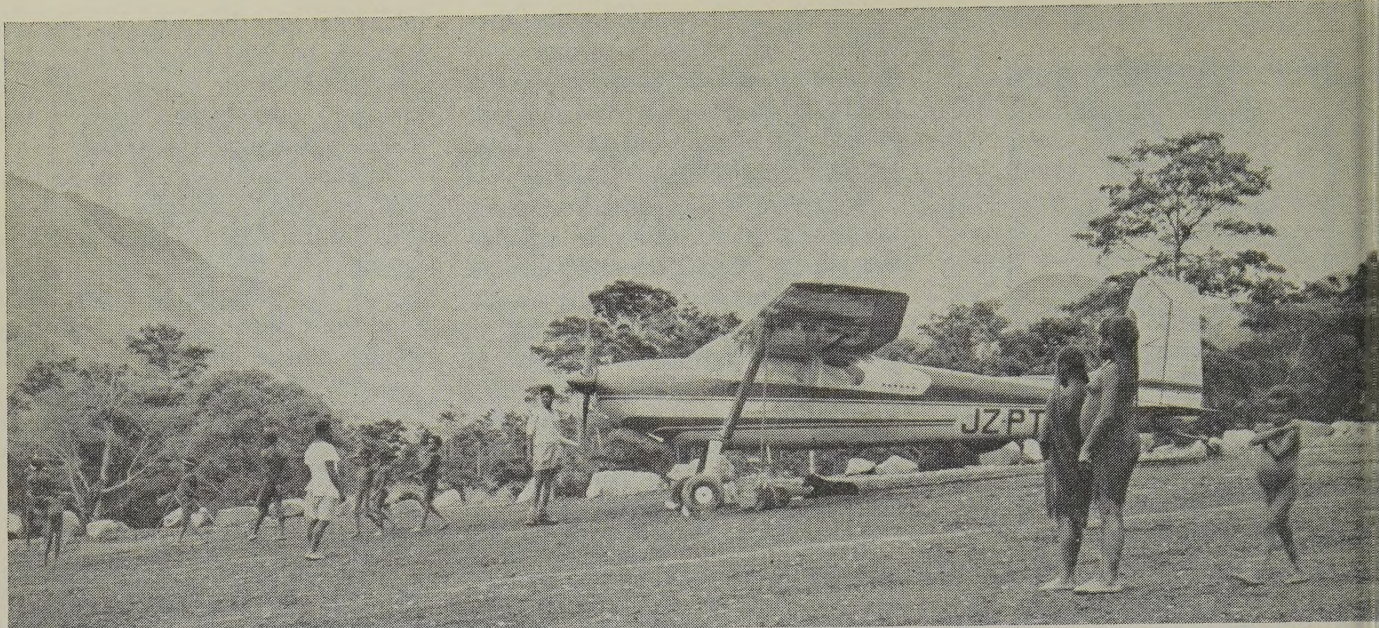
In the meantime, the six remaining members of the evangelistic party were made as comfortable as possible by the people of the village. The villagers had very little food, but such as they had they gladly offered to their unexpected guests. They let them stay in the "town hall," and kindly waited on them. Naturally they wanted to know what a group like ours was doing in such an out-of-the-way place.

After a good rest in the afternoon, the chief of the village called all the villagers together to hear what the Christians had to say. It was reported to us that they listened quietly, eagerly, and had many questions to ask when the service was over. When it became apparent that help would not be coming that first night, the villagers brought beds and blankets for the Christians to rest on. That night by the light of their kerosene lamps, the villagers again gathered to hear more about the "Jesus story." Gideon reported that for more than an hour he spoke, explaining to them the plan of salvation. It was late when they retired for the night.

The next day again opportunity was afforded to give witness to the saving grace of Jesus. When the lights of the truck appeared late that second night, all the people of the village gathered together to see us leave and to hear us speak once more about Jesus. As a sign of friendship and thanksgiving, Gideon gave his new fountain pen to the village chief. We also gave a Bible to the chief who knows how to read. When we exhorted him to read the Word to his people and believe in Jesus the Son of God, his prompt response was, "Sirs, we already believe!"



Robert Moffat, the great missionary, was led to the fields by a placard. THE ALLIANCE WEEKLY serves the same purpose. You may not make a Moffat, but you may make a Christian by subscribing to THE ALLIANCE WEEKLY for a friend.



Danis examine the Cessna plane on the Baliem Valley airstrip

E. W. ULRICH

Hazards of Missionary Air Transport

Every airstrip in New Guinea's hinterland presents a different problem

By EDWARD W. ULRICH

OF the half-million miles I have traveled by airplane, the 150,000 miles I have flown over New Guinea in the service of Christ are those from which I have derived my greatest satisfaction.

These miles began to accumulate in January, 1954, immediately after the late Mr. A. J. Lewis and I flew the Sealand plane from Europe to New Guinea. From the very beginning we witnessed God's leading and guidance as we serviced our New Guinea missionaries. The Sealand was the first privately operated aircraft to be given a New Guinea registration, and we were the first to whom permission was granted to travel freely. Soon we were flying the government supply route to the Wissel Lakes and within only a few months we were ready to make the all-important entrance into the Baliem Valley.

I shall always remember that day, as well as the days preceding the first landing on the Baliem River. Months of preparation had drawn

tight to days and hours of last-minute arrangements. Finally the great moment came and Mr. Lewis settled the Sealand on the Baliem River—the amazingly different feeling of seeing the banks and trees high above us, whereas only a few minutes before we were soaring high above them. I shall always remember the feeling I had when I climbed from the nose of the plane as it settled deep in the water among the tall reeds and I secured it with a rope to a tree on the bank. We quickly unloaded and our missionaries made a temporary shelter on the bank. The occupation of the Baliem had begun.

We of the flying program shared to a large extent the tension of those first months in the valley. The initial entrance was made in April, 1954. In June the river dropped and it was impossible to make a landing until November. During those months Messrs. Van Stone and Bromley were holding our only station, Messrs. Lewis and Mickelson having gone on furlough. Since landings

were impossible we dropped supplies with the aid of parachutes. We gained experience the Lord enabled us to accomplish amazing results. Mr. Lenehan, our engineer, invented a special rig to be used on the fifty-five-gallon drums in which we packed the supplies. The parachute attached to this rig assured success. We even dropped a gas line-operated battery charger and an automobile-type storage battery filled with acid! When the missionaries in Homejo were cut off from their overland supply route because of native uprisings, we also supplied them and even dropped a live kitten as a Christmas present for one of the children there.

As the news spread throughout New Guinea about the flying and the parachute drops, it gave opportunities for testifying to many people and giving praise to God. He had enabled us to accomplish these feats.

After the tragic loss of Mr. Lewis in the Sealand on April 28, 1954,

New Plane Ready

Further details concerning the accident to the Cessna plane (see *ALLIANCE WEEKLY*, Oct. 17) while making a first landing at Homejo airstrip, New Guinea, indicate that a soft spot in the runway caused the plane to nose over.

The airstrip at this station was built by the missionaries and native helpers to permit the plane to land. Until this time it has been necessary to drop supplies by parachute or to carry them overland.

Mr. Ulrich was accompanied on this first landing attempt by Mr. Hamers, representing the Dutch civil aviation department, who was to inspect and approve the landing strip. They had gone about two thirds of the distance of the runway when the plane hit a soft spot and the wheels sinking into the earth caused the craft to nose over. The Cessna was righted and secured and repairs will proceed as soon as possible.

In the meantime Mr. W. C. Paul, pilot, and Mr. Richard Lenehan, mechanic, have gone to Sydney, Australia, to pick up the second Cessna plane which has been on order for some time. It is expected that it will be in operation before the end of the month.

All of the interior stations have sufficient supplies, and the Missionary Aviation Fellowship will meet any need during the emergency.

The accompanying article, which Mr. Ulrich sent to us in September, points out some of the hazards incident to the aviation work. We should pray constantly that the pilots and the mechanic will be strengthened for their exacting and arduous ministry.

steps were taken immediately to resume flying service in New Guinea. In July a small airstrip was built in the Baliem so that some of our missionaries could be flown out and to permit Missionary Aviation Fellowship's Piper Pacer to be used in the emergency supply of our station there until the time that our new plane could be placed in service.

With the purchase of the Cessna 180, we entered upon a new phase of our aviation program in New Guinea. One of the Cessna's great advantages is its ability to land on short strips, such as can be constructed in the mountains. Just a year ago we had one interior landing strip for a small plane. Today there are three such strips, with others to be opened later.

In the past year I have flown the Cessna 180 some 75,000 miles—three times the distance around the world—over New Guinea's trackless jungle

swamps and mountains. In this time 180,000 pounds of supplies have been carried, as well as over three hundred passengers. Have we not reason to praise God for what He has enabled us to accomplish? We shall not stop here, for as we fly these thousands of miles over this country we search out other unreached tribes and areas. We praise God for the increase in missionary personnel to occupy these new areas and for the other societies that are coming here to help in the evangelization of these needy people.

Soon our second pilot, Mr. William C. Paul, will arrive to share this ministry, and within a few weeks our second Cessna will be in service. These increases in personnel and materials will enable us to do a better work for God in these times so near the end of the age.

Operating a supply line for missions and personnel involves not only flying, but also keeping records and making reports. The actual time spent in the air is but a part of the over-all time required to do the job. Yet in the flying lies the greatest strain and danger. Rapidly changing weather demands constant checking. All flights must be carefully planned to avoid being "caught" by sudden changes in the weather. Flights to the interior must begin as early as possible in the morning so that the plane can get through the high mountain passes before cloud build-ups hide the stony peaks. If we de-

lay coming out after a trip, we must remain overnight. The passes fill with clouds within a half hour after the inland flight. Direct flights from our coastal base near Hollandia to our station at the Wissel Lakes especially require our having accurate reports on the weather. The route is over four hundred miles of unsurveyed jungle swamp and mountains. The only weather information available is what comes over the radio from the missionaries before we take off. We praise God that seldom has it been necessary to turn back.

Although the small airstrips in the mountains are of adequate length, there are features about each one that tend to increase the growth of early gray hairs! One such strip is cut on the side of a mountain. The grade is about nine degrees except for a short stretch at the lower end which slopes even more steeply. The angle there is about the same as the plane approximates in a normal climb. Once as I made the approach to this strip three wild pigs darted into the way. I had to add immediate power in an attempt to "go around." This required the plane to climb quickly to clear the slope. With great difficulty it staggered above the strip to a point at which a turn could be made over lower ground.

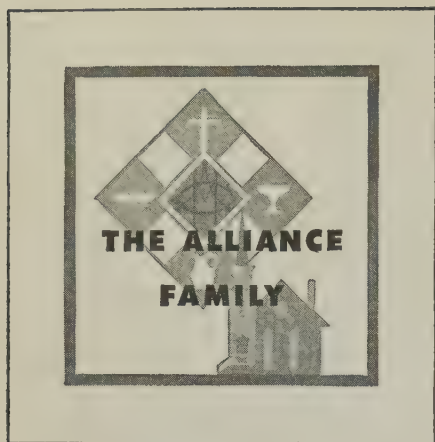
One end of another strip, now

(Continued on page 15)

The Sentani airstrip showing Cyclops Mountains in the background

E. W. ULRICH





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

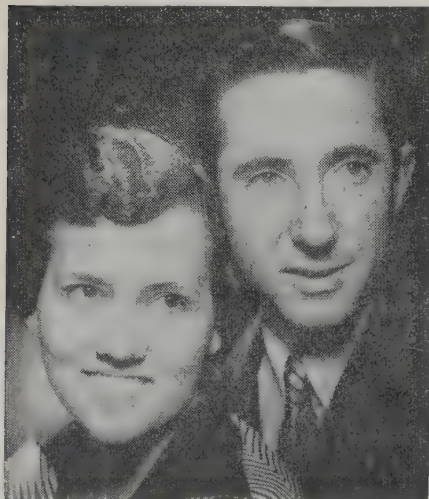
Miss Rose Marguerite Vez left Geneva, Switzerland, by plane on October 7 for French West Africa. Miss Vez, a native of Switzerland, is appointed to teach in the boys' school at Bouake, Ivory Coast, where there is an enrollment of about 250.



Rose M. Vez
French West Africa

Mr. and Mrs. Leon B. Gold sailed from New Orleans on September 30 for Thailand. Mr. Gold graduated from the Sydney Bible Training Institute in Australia and served three years among the Shan tribespeople in North Thailand under the Overseas Missionary Fellowship of the China Inland Mission. After becoming acquainted with The Christian and Missionary Alliance he came to this country to attend the Nyack Missionary College. Mrs. Gold is a member of the Alliance church in Savannah, Ga. En route to Thailand they will visit Mr. Gold's family in Australia.

Mr. and Mrs. Leon B. Gold, Thailand



Mr. and Mrs. Clifford Westergren left San Francisco on October 10 for Cambodia, where they will be stationed at Ta Khmau for language study. Mr. Westergren's home is in Chicago, and Mrs. Westergren comes from McAllen, Tex. Both are graduates of Nyack Missionary College, and Mr. Westergren has had special training in printing. During his years at Nyack Mr. Westergren assisted in the type-setting of the Cambodian Bible, and he will engage in this ministry on the field.

Jacksonville Church Enlarged

The Jacksonville (Fla.) Alliance church has recently added an educational building and a new chapel, reports the pastor, Rev. Milton J. Scripture. The building program was begun in the spring of 1955, after the church and parsonage had been freed from debt by the sacrificial giving of the congregation.

Ten classrooms, two rest rooms and a new heating system which serves the whole plant, are included in the educational building which is at the rear of the church. The new chapel was erected alongside the church and provides assembly space for the Sunday school, youth fellowship meetings, midweek services and a junior church program which was recently instituted.

This work was begun by Rev. T. J. Spier on October 12, 1941, with meetings held in the Springfield Women's Club. Rev. C. E. Wisser became the pastor in January, 1944, and during his ministry the church was erected and the parsonage purchased. In 1951 Rev. James F. Grant assumed the pastorate, serving for about two years, during which time improvements were

The three sons of Rev. A. N. Bostrom (third from left) preached in his church in Clearwater, Fla., during August. John (left) is a pastor; Harvey and Paul (right) are missionaries to Ecuador, South America.



made on the building. Mr. Scripture became pastor on November 13, 1953, after serving on the faculty of The Toccoa Falls Bible College, Toccoa, Ga., for nearly five years.

Pastor's Sons Guests at Bible Church

The high light of the thirty-one-year ministry of Rev. A. N. Bostrom came in August when his three minister sons were guest speakers at The Clearwater Bible Church, Clearwater, Fla., which Mr. Bostrom now serves.

The youngest son, Rev. John R. Bostrom, is the pastor of the Mission Covenant Church, Donaldson, Ind. Rev. Paul M. Bostrom is soon returning to Ecuador under the Mission Covenant Church for his second term of service. The eldest son is Rev. Harvey R. Bostrom, who for eleven years has served as a missionary to Ecuador under The Christian and Missionary Alliance. For the past three years he has been chairman of the field.

Sunday School Conference Sets Goal

"Families for Christ" was the goal set by the delegates who attended the Twin-City Area (Minneapolis and St. Paul, Minn.) Sunday school conference held on September 11 at Robbinsdale, Minn. The conference program was set up by the local pastors with Rev. David Hustad, host pastor, serving as chairman. Miss Mavis Anderson was the main speaker. Her message was followed by a departmental session with each group.

Highlighting the evening session was a panel discussion, "The School Teacher Looks at the Sunday School," with five public school teachers participating: Eunice Thompson, Hazel Park; Adele Holmquist, Minneapolis; Esther Iversen, St. Paul; Helen Wickland, Onamia, and Maybelle Nickols, Robbinsdale. The comments of the panel were both disturbing and challenging. Miss Anderson closed the program with a message on the responsibilities facing Sunday school workers.

Mr. and Mrs. C. Westergren, Cambodia



Sunday

DAILY READING—Colossians 1:12-20.

DAILY TEXT—"Meet to be partakers of the inheritance of the saints in light" (verse 12).

This was the present preparation for the Lord's coming, meet now and ready always that we may be found of Him in peace. Thus would He have us waiting for His appearing. It has lately been stated that the great Von Moltke, who planned with such signal success the victorious campaign of the German army against France, had been ready for many years for that expected event. When one night an orderly knocked at his door with a message from the king that war was imminent, he simply directed the orderly to go to a certain pigeonhole in his office where he would find all the directions to the different commanders with all the necessary papers ready for instant delivery. And there they were, the plans of the campaign, plans of fortresses, orders to generals of divisions, all ready; and then he turned over and quietly went to sleep. He had been ready for years. . . . So may we be found meet for the inheritance of the saints of light.—A. B. SIMPSON.

Monday

DAILY READING—2 Corinthians 5:14-21.

DAILY TEXT—"God was in Christ, reconciling the world unto himself" (verse 19).

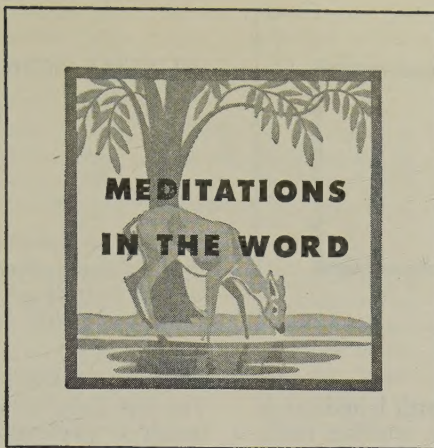
We believe that God wants the redemption of mankind. His consuming purpose is that all the world shall come to Him and be a part of His family. Therefore, we can think of Him always looking down upon us in great tenderness. Even when He seems to us to be far away or seems to be standing in judgment upon us, yet He is yearning over us and spending Himself to woo us to Himself in whatever way He can, in whatever way we can be made to hear and listen. All that He has done in history is for this: His call to Abraham, His guidance of Moses, supremely His coming as a Man into Galilee to live among us. All that He does for us today is to that end: His provision for our needs; His withholding from us the desires of our hearts; His compassion in our suffering. God is our Redeemer, spending Himself to win us to Himself.—SELECTED.

Tuesday

DAILY READING—Song of Solomon 1:1-8.

DAILY TEXT—"The upright love thee" (verse 4).

Love always precedes the affections of which it is the source and origin. As it penetrates deeply into the will, which is its seat, it is said to wound the heart. St. Denis says that love has a sharp point by which it penetrates the soul. The other affections also enter it, but it is love which opens them a passage by piercing the heart.



Compiled by EDITH M. BEYERLE

It is only the point of an arrow which wounds; whatever part enters after this point only enlarges the aperture and increases the pain. Those who have long and faithfully exercised this sacred virtue of divine love receive a kind of wound which God Himself inflicts on those whom He designs to raise to an exalted perfection. He pursues and solicits the soul by powerfully attracting her to His sovereign goodness and exciting feelings of ardor which she had never before experienced and which produce great astonishment. The soul, thus animated, exerts all her endeavors to wing her flight towards the divine Object who so strongly attracts her towards His divine Majesty.—FRANCIS DE SALES.

Wednesday

DAILY READING—Job 23.

DAILY TEXT—"He knoweth" (verse 10).

Think it not strange! Thy God who made thee gave thee

Vast inward depths—yet which none may explore

Save thee, thyself—yea, depths for joy or sorrow—

And to these inner realms none pass the door:

None—save the Lord! the Comforter! the Spirit!

He with thyself the deepest depths can share!

And, soul of mine, thou shalt not e'er go under,

If thou wouldst oftentimes have Him join thee there.

—J. DANSON SMITH.

Thursday

DAILY READING—Mark 6:1-13.

DAILY TEXT—"And they were offended at him" (verse 3).

Just as surely as we use our reason instead of letting the revelation come to our hearts, we will be offended with Jesus. But when we let His glorious light come to us by the Spirit's revelation, we will not be offended with Him. The more we use our minds to reason out divine things, the further away we will get, because the Bible

tells us that by wisdom they knew not Christ and they "crucified the Lord of glory" (1 Cor. 2:8). Therefore God does not use earthly wisdom as a factor in man's salvation, but we can know Him only by the revelation of the Holy Ghost. "Now we have received . . . the spirit which is of God; that we might know the things that are freely given to us of God." As the Holy Spirit reveals Christ to us, He will be our faith and joy, our peace and holiness, our all and in all. God grant that we may never be offended in Him.—CARRIE JUDD MONTGOMERY.

Friday

DAILY READING—John 7:1-9.

DAILY TEXT—"He would not walk in Jewry" (verse 1).

Jesus was a Man with fixed purposes in life. This is but one recorded instance in a career filled with purpose, plan and principle. All hinged upon the doing of His Father's will. He knew *why* He had come into the world and nothing could influence Him to change the plan, detour from the principles involved or fail to fulfill the great purpose of redeeming mankind from sin. Jesus knew that when God's clock should strike, His work would be accomplished. He would not hazard the plan by remaining in a place where His life would be prematurely taken. Neither would He remain behind when His time was fully come, for we read, "He stedfastly set his face to go to Jerusalem" (Luke 9:51), where He knew He was to suffer. When all of God's purposes had been accomplished He declared, "I have finished the work which thou gavest me to do" (John 17:4). It is well to know God's plan for one's life and service and then have some "would nots" in that life, as well as a face set toward the fulfillment of God's purposes for it.—PAMELL.

Saturday

DAILY READING—Isaiah 30:1-14.

DAILY TEXT—"Their strength is to sit still" (verse 7).

Their strength was "to sit still," for thus saith the Holy One of God, "In quietness and in confidence shall be your strength." The Assyrians' sole resource was "an arm of flesh," imposing enough no doubt, yet "with us is the Lord our God . . . to fight our battles." This does not imply a lazy quietude. Far otherwise! Actually it often means a stern struggle, much sterner than merely fighting our hardest and doing our best. Somehow, praying in faith is always much harder than working and doing things. For appropriating a deliverance involves overcoming the forces of darkness by aggressive faith in "the blood of the Lamb." It is a much more difficult conflict to carry through than depending on carnal methods and resources, yet how much more conclusive in its results for the kingdom of God!—SELECTED.

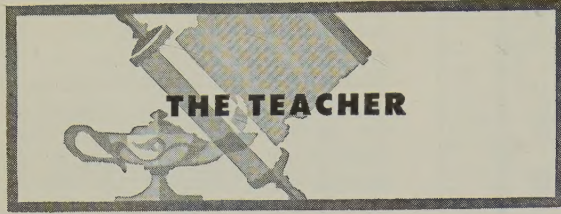
SUNDAY SCHOOL LESSON—NOVEMBER 4, 1956

The Suffering Servant

Isaiah 53

GOLDEN TEXT

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—ISAIAH 53:5.



BACKGROUND AND LESSON ORIENTATION

This chapter contains some of the most forceful language of the entire Bible. It depicts the incalculable sacrifice made by Christ at Calvary. It is the core and climax of Old Testament prophecy. There have been many vehement denials of its Messianic character, vehement because of the very nature of the content. The reader is compelled to ask with the Ethiopian eunuch, "Of whom speaketh the prophet this? of himself, or of some other man?" Not every man can see Christ in Isaiah 53, but Philip *began* here and preached Jesus Christ. Anyone who *begins* here must begin with some kind of a conclusion about the person described. This is the most difficult chapter of the Bible for neutrality. If faced boldly, it is rewardingly powerful. As one has put it: "If Isaiah was not predicting the death of Christ, we simply do not know what he was talking about."

SIMPLIFIED OUTLINE

1. *The Suffering Servant*—Isaiah 53:1-3.
2. *His Vicarious Ministry*—Isaiah 53:4-10.
3. *The Triumph of the Servant*—Isaiah 53:11, 12.

KEY WORD ANALYSIS

The most significant aspect of this chapter is the tense of the verbs. In the introduction (52:13-15 A.S.V.) they are all in the future. He "shall deal . . . shall be exalted . . . shall . . . sprinkle" are thus *prophetic* and *predictive*. In verses 1-10a they are all past and thus conceive of the work of redemption as a finished fact. These

redemptive facts are eternally conceived, eternally executed. In verses 10b-12 the tense shifts again to the future, showing the historical fulfillment of these eternal principles of the Servant's sufferings yet to be realized. There is only one conclusion: it is either the product of divine revelation or the most ingenious fraud in religion. Isaiah clearly saw Calvary.

COMMENTARY ON THE PRINTED TEXT

1. *The Suffering Servant* (Isa. 53:1-3)

Isaiah begins by showing the appalling unbelief that has characterized the attitude of mankind toward the work of God through His Son. This One is decreed to become highly exalted by the Father; by man He is to be rejected. Man conceives of Him in deprecatory terms: He is just a sprout from the tree of Israel that must be broken off if the tree is to be kept strong (see John 11:49-52). In the eyes of men He is a root out of dry ground. He is neither impressive nor worthy of notice. He must be suppressed.

He would not be the kind to attract attention or incite human admiration. He would be hated and rejected of men. He would drink the dregs of bitterness. Humanity would be ashamed of its Deliverer. He would not fit Himself into their thought nor adjust Himself to their carnal requirements. Since He would not conform, He must die.

HELPFUL HINTS FOR LESSON PREPARATION

- (1) No wise teacher would ever attempt a verse by verse treatment. Deal with the principles set forth in the chapter. Master the outline suggested here or one of your own making.

2. *His Vicarious Ministry* (Isa. 53:4-10).

A vision of the sufferings and sorrow of this Servant is given to Isaiah. It is amazing that He is not a wicked sinner paying the penalty for His own evil; this One suffers for *us*. Isaiah makes this whole presentation hinge on the personal and vicarious suffering of the Servant. It is seen as though it were already done.

The overwhelming emphasis is upon the reason for His pain. It is *our* griefs, *our* sorrows, *our* transgressions, *our* iniquities, *our* peace, *our* healing which have made it necessary for Him to suffer and die.

The vividness and detail in these verses is magnificent. Here we see prison, judgment, quiet resignation, death, burial—all suffered without cause. He had done no violence, spoken no falsehood. The climax comes in the realization that the whole scene has the sanction of God. Although the Sufferer is "cut off out of the land of the living," Isaiah continues to speak

of Him as prolonging His days and shows the pleasure of the Lord prospering in His hands.

3. *The Triumph of the Servant* (Isa. 53:11, 12).

The triumph is stated in the same assured language as the introduction: (1) The satisfaction of the Servant with His own work; (2) the justification of men made possible by virtue of His work; (3) the exaltation of the risen Lord; (4) the redemptive nature of the entire procedure.

It is readily conceded that one reading with the full light of New Testament revelation may be able to discover more of the facets of Christ's ministry in the passage because they may be read into it. Nonetheless such facts cannot be read into any other Old Testament passage so readily. It still remains highly significant that men do not deny the Messianic character of this passage calmly. They do it with betraying vigor. It is the core of the gospel—a stumblingblock, foolishness, or "the power of God."

- (2) The time element given in the Key Word Analysis makes a fine vehicle of approach to the text. Present redemption from Isaiah 53 from eternity to eternity. Thorough acquaintance with the text is mandatory, however, if this is done.

Local Conventions

Convening October 28–November 4

issionary work is not an afterthought in
liance churches. The pressing responsi-
lity of getting the gospel to all men is
ing responded to through a consistent
vention program which brings the mis-
sionary appeal to sharp focus every year
the communities where the churches
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New England District

bleboro, Mass. October 28–November 4
entral Falls, R. I.October 28-31
vidence, R. I.November 1-4

Northeastern District

ica, N. Y. ...October 28–November 4
arks Mills, N. Y.October 28-31
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ome, N. Y.November 1-4
on, N. Y.November 1-4
nion, N. J.October 29-31

Western District

ount Union, Pa.
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edsville, Pa.October 28-31
intersville, Pa.November 1-4
awstone, Pa.November 1-4
iladelphia, Pa.
(Holy Tabernacle)October 28
(Faith Tabernacle)October 28
(Central) ...October 28–November 4
avertown, Pa.November 1-4
edia, Pa.November 1-4
alvern, Pa.October 28-31
lentown, Pa.
(Twelfth St.) October 28–November 4
ttstown, Pa.October 28-31
ading, Pa.October 28-31
anesville, Pa.November 1-4
edericksville, Pa.November 1-4

Western Pennsylvania District

nbridge, Pa. .October 28–November 4
nehurst, Pa.October 28-31
ireton, Pa.November 1-4
illiamsburg, Pa.October 28-31
orrell, Pa.October 28-31
illipsburg, Pa.November 1-4
ccaria, Pa.November 1-4
al Run, Pa.November 1-4
aver Falls, Pa. October 28–November 4
arion Hill, Pa. October 28–November 4
arlington, Pa.October 28-31
est Bridgewater, Pa.November 1-4

South Atlantic District

noxville, Tenn. October 29–November 4
rk Ridge, Tenn.
.....October 29–November 4

Southeastern District

asley, Fla.October 28-31
llian, Ala.October 29-31
berta, Ala. ...October 31–November 4
orth Elberta, Ala.October 28, 29
loxi, Miss.October 31–November 4

Pensacola, Fla.November 1-4
Meridian, Miss.November 1-4
Greenville, Miss.November 1-4

Central District

Ravena, Ohio ..October 29–November 4
Marion, Ohio ..October 29–November 4
Kenton, Ohio ..October 29–November 4
Mansfield, Ohio October 29–November 4

Northwestern District

Renville, Minn.October 28-31
Echo, Minn.November 1-4
Fort Thompson, S. Dak. ...October 29-31
Lower Brule, S. Dak.October 29-31
Crow Creek, S. Dak.October 29-31
Wagner, S. Dak.November 1-4
Fond du Lac, Wisc.October 28-31
Oconomowoc, Wisc.November 1-4
Minneapolis, Minn.
(Central)October 28-30
Spirit Lake, Ia. October 31–November 2
Oconto, Wisc.October 28-31
Janesville, Wisc.November 1-4
Appleton, Wisc.October 28-31
Milwaukee, Wisc.
(First Church)November 1-4

South Pacific District

Redlands, Calif. .October 30–November 4
San Bernardino, Calif.
.....October 30–November 4
Pomona, Calif. ..October 30–November 4

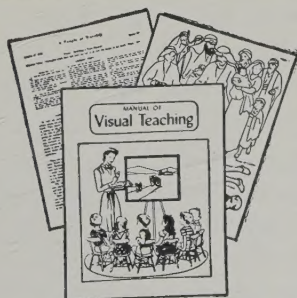
Eastern and Central Canadian District

Hamilton, Ont. .October 28–November 4

Western Canadian District

Edmonton, Alta. October 28–November 4
Griffin, Sask.October 28-30
Parry, Sask.October 31–November 4

*The breath of God, blowing where it
listeth, touches with its mystery of life
the dead souls of men; bears them
across the bridgeless gulf between the
natural and the spiritual, between the
spiritually inorganic and the spiritually
organic; endows them with its own
high qualities and develops within them
these new and secret faculties by which
those who are born again are said
to see the kingdom of God.*—HENRY
DRUMMOND.



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Hazards of Air Transport

(Continued from page 11)

nearing completion, is at the edge of a fifteen-hundred-foot cliff. At the opposite end is the flat face of a mountain. A steep additional grade has been cleared up the mountainside to aid in stopping the plane if the pilot's judgment on landing has been faulty!

A third strip, constructed over marshy ground, becomes very spongy during the rainy season. Although the wheels do not actually cut through the turf, it is necessary to load the plane more heavily toward the tail to lessen the possibility of nosing over.

While we are learning, gaining experience and seeking improvements, it is necessary to face risks like these to get the job done. We are thankful for the strips we have and for those under construction.

A few words on paper can never tell the whole story of the minutes of tension when encountering certain flying situations or of the hours spent skirting tremendous thunderstorms and peering ahead through rain. Many hours are spent above solid layers of clouds that shut out any and all reference to the ground. In all these experiences God is faithful. He has protected and He has given wisdom in split-second decisions. As we look back across the miles flown above this trackless wilderness we rejoice, for in the hearts of these once-forgotten and unreached people we are helping to kindle a fire for God. ♦ ♦ ♦

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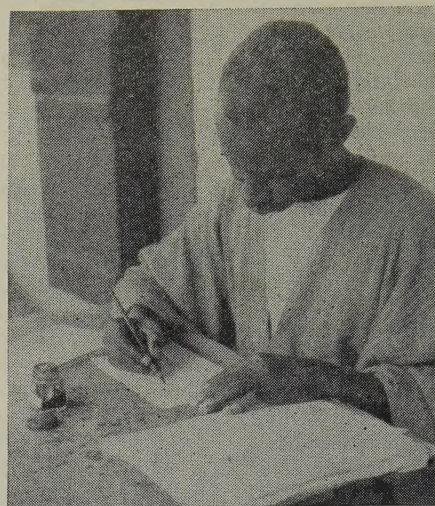
The "Manual of Visual Teaching" consists of 13 lessons based on the International Uniform Sunday School series prepared for the flannelboard. These are beautifully colored cutouts printed on especially surfaced paper so that they will adhere to the flannelgraph background without mounting. If you are not using these lessons in your Sunday school, you will want to avail yourself of the opportunity to secure these back numbers for special occasions, such as gospel talks, week-day schools, and all Child Evangelism purposes. Features an Application for the Tiny Tots and "Things to Think About" for the older children.

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Third and Reily Streets
Harrisburg, Pennsylvania

*Through their former slaves
the proud Foulas are brought in contact
with the gospel*

A Tiny Breach in Their Resistance

THE Foula tribespeople of French Guinea are descendants from a Semitic tribe which migrated to western Africa and intermarried with the local people after conquering them. About one million of them live on the scenic Fouta Dyallon Plateau.



W. A. WATKINS

*Madiyou, copyist and translation
helper for the Foula Scriptures*

The Foulas are intelligent and aristocratic, and most of them can read the Arabic script in which their language is written. Boys of the tribe are taught in Koranic schools and become fanatical adherents to Islam.

Taking advantage of their being literate, the missionaries have translated portions of the Scriptures which have been distributed by the thousands, even into remote villages.

What Christians there are suffer severe persecution. Not only do the religious leaders resist the gospel, but the ordinary people are also hostile. But among the converts was a paramount chief who became convinced through reading the Bible. He did his best to persuade the Moslem teachers to heed the gospel also and follow Christ. In the administration of his office he endeavored to put Christian principles into practice. Circumstances surrounding his sudden death point suspiciously to foul play.

Some of the original inhabitants on the Fouta Dyallon Plateau were forced into slavery by their conquerors. When the French colonized the country they were set free, but still they live in separate villages. Although their language and religion are the same, socially they are segregated from their former masters.

This class of Foulas are illiterate and retain many of their pagan beliefs and customs, but there has been some response among them. In the village of Netere a small church has been established. In simple faith the believers there have claimed great victories in prayer. Moslem neighbors have been particularly touched at seeing several people healed who were at the point of death. Pray that this door of faith among the Foulas shall be widened.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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